

"Settlements and Missions" Discussed in This Issue.

# The Commons

A MONTHLY RECORD  
DEVOTED TO  
ASPECTS OF LIFE AND LABOR  
FROM THE SOCIAL SETTLEMENT  
POINT OF VIEW.

VOL. II, NO. 10.

CHICAGO,

FEBRUARY, 1898.

PHASES OF LIFE  
IN CROWDED  
CITY CENTERS

—•—

PROGRESS OF MANY  
ENDEAVORS  
IN HUMAN SERVICE

—•—

STUDIES OF THE  
LABOR MOVEMENT

—•—

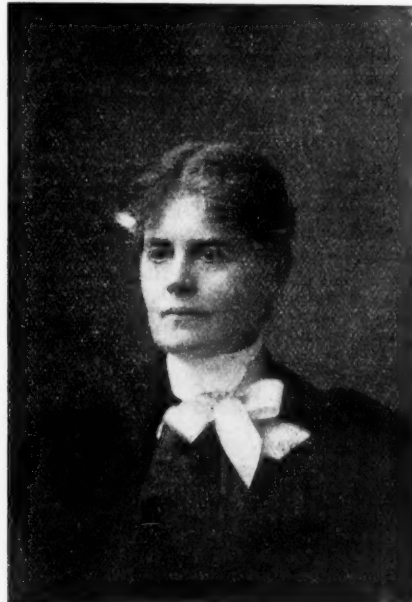
NEWS OF THE  
SOCIAL SETTLEMENTS

—•—

SOCIAL WORK OF  
THE CHURCHES

—•—

GROWTH OF THE IDEAL  
OF BROTHERHOOD  
AMONG MEN



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# THE COMMONS

A Monthly Record Devoted to Aspects of Life and Labor from the Social Settlement Point of View.

Whole Number 22.

CHICAGO.

FEBRUARY, 1898.

## HIS COMING.

I think I would not care to be  
Waiting in great expectancy  
For my dear King.  
For if I kept my eager eyes  
Always uplifted to the skies,  
Some little thing  
Beneath my feet might dying be  
That needed tender care from me.

I would not dare be listening  
With bated breath for echoing  
Of angel song.  
For I might lose the feeble cry  
Of some lost child that only I  
Could lead along.  
Enough for me each setting sun  
Brings nearer the Beloved One.

How sweet to labor some day long,  
With busy hand and cheerful song,  
And then to see  
His presence turn the evening gloam  
Into a golden pathway home  
As he draws near.

Not by my merit, but His grace,  
My King will find my lowly place.  
—Myra Goodwin Plantz, in *Sunday School Times*.

## MISSIONS AND SETTLEMENTS.

[BY JOHN P. GAVIT.]

And here come some dozen or two of "rescue" missions, with recently-started industrial classes and employment bureaus, asking to be classed as "settlements." Whereupon the writer of these lines arises to protest. These estimable folk misunderstand the situation. A settlement is by no means a socialized mission, or in any proper sense a mission at all, for it assails the social problem from quite the opposite point of view. As one having some experience in both, may I be permitted to outline the essential difference between the two, as it appears to me?

A mission, in the ordinary sense of that word, comes from *outside* to a neighborhood or community which it regards as "degraded." Assuming, tacitly at least, that only by help and inspiration from without itself can this neighborhood be uplifted, it moves in among its "fallen" brethren to extend a hand and seek to draw up, out of hopeless squalor and sin, at least a few of the "lost." Ordinarily it regards the life and institutions of the people among whom it locates as products of debasement, from which the people must be weaned to a better life. Usually, though by no means invariably, its workers live in other parts of the city, lead a wholly different life, and meet the people chiefly,

if not exclusively, in the meetings or in philanthropic "calls." It is estimated that "the poor" will be benefitted by contact with these workers, who are better dressed, better educated and [sometimes] more intelligent.

A settlement, in the distinctive sense of the term, starts with the assumption that in any community or neighborhood there is *resident always* enough essential goodness, enough aspiration, enough high impulse, to save and uplift that community if only it can be made self-conscious and given means and occasion to express itself. The settlement bases its existence, its hope, its endeavor, on the firm foundation of Democracy—on the thesis that the people must and can and will *save themselves*. It seeks, and finds, the spirit of Almighty God striving among the poor folk of the congested districts as much as among the rich of the boulevards—sometimes far more effectively. Whatever else it may be and do, the true settlement offers, first of all, a center for the expression of the neighborhood's own civic life and virtue. Glad to bring to the neighborhood and offer for the social service there any treasures its group of residents may collectively or individually possess, it is much more interested and rejoiced to offer a focus about which may gather and become effective the social energy of the people themselves. Not so much teachers, preachers or benefactors as friends, neighbors, fellow-citizens, fellow-sufferers, fellow-men, the residents offer their possessions and themselves in the service of the community.

Whatever may be their ideas in undertaking residence in a settlement, those who do it soon learn that there is to the square inch—or to the square man—as much goodness, as much social and civic righteousness, as much unselfishness, as much mutual helpfulness, among the poor of the East Side as among the middle classes of the avenues or the rich of the boulevards. It is impressed upon them, for instance, that it is no poor man from the "slums" who has debauched the State Legislature of Illinois and made the Chicago Board of Aldermen a stench in the nostrils of gods and men!

To the heterogeneous population of thirty-eight nationalities in the Seventeenth Ward of Chicago, the social settlement offers a neighborhood clubhouse, a neutral meeting-place, where Jew and

Gentile, Irish and Italian, German and Frenchman, Russian and Swede, Swiss and Norwegian, Pole and Iclander and Mexican and Spaniard and American can meet without prejudice, talk over common interests and in the warmth of frankly recognized fraternity, fuse and grow and build into an assimilated, homogeneous American people.

And the result? Just what might be expected. To the mission go those whom the mission seeks and bids for and can minister to—the degraded, the gutter bummers, the professional idlers—the *lost*. Make all allowances that can be demanded for exceptional rescue missions and exceptional cases in average missions—it is still sufficiently true to be stated that you will seek there in vain for the self-respecting, sober, industrious workingman and workingwoman, standing erect before God and man, claiming each the right and the ability to earn his own living, live his own life and develop his own relations according to his own conscience with the Power that brought him into being.

To the true "social" settlement, by the same token and for the same reason, respond those for whom the settlement exists. The tone is too high, the atmosphere too clean and strong for the wilfully idle of any class. The professional beggar finds the searching eye of the clean workingman too keen for him, the frank free speech is too honest for the cringing hypocrite or the political partisan. With all its imperfections and limitations, it is late enough in the experiment to say that the true life of the common people does find expression in the neighborhood center offered by the settlement, and that to the optimistic student of Democracy it is its own reward.

Without the frank recognition of the ability of the people to face their own problems, to evolve their own institutions, social, political, religious, and to respond to the Spirit of God moving upon and within to-day's chaos of human affairs, there can be no true social settlement. No addition of industrial education, employment bureaus, "controlled" meetings for the cautious discussion of economics and political matters, can fill the need of the awakening life of the people. The rescue mission which "goes down" to "lift up" will serve some purpose for those who are "down." It will doubtless turn some drunkards from their drink, clothe some naked, feed some hungry, and save in fact some of the waste of our consummately wasteful civilization. But it will never attract to itself or appreciably influence those who are not "down," but who, the peers of any of their fellows, are seeking hand-in-hand the way out of the wilderness of this day's frightful fratricidal strife for bread in the midst of plenty, into the Kingdom of God, where Liberty, Equality, Fraternity shall reign in love for ever and ever.

## AMERICAN SOCIAL SETTLEMENTS.

[J. RAMSEY MACDONALD IN *The Ethical World*.]

One of the most hopeful directions in which the ethical spirit of America is becoming active is in the social settlement movement. In this country [England] the settlement is too often a church or chapel propaganda, a university condescension, a mission. In America it is rarely that. Its republican surroundings preserve it from superior airs; the character of the people with whom it has to deal tells it that it may save itself the trouble of posing as anything. It, like every other moral stirring-up of American society, cannot afford to strike a false note. When the Seth Low movement struck such a note it was doomed.

### PURPOSE SUFFICIENT SANCTION.

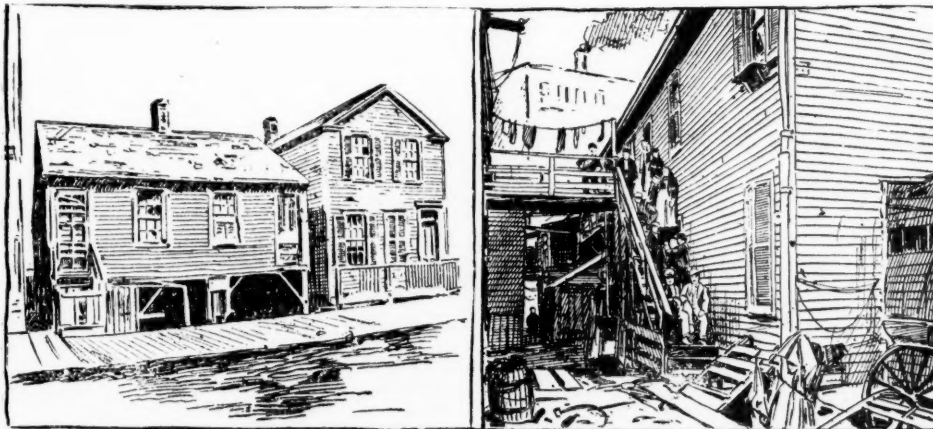
The settlement in America refuses every sanction save its own direct purpose. It has a distinct individuality as a settlement, and it thinks rightly that to make its work an aspect of chapel work, or the visible proof of dogmatic enthusiasm, or the outlet for denominational fervour, is lowering, both to the work itself and to those who engage in it. When I visited Hull House, Chicago, recently, a dignitary of the Church of England came to examine the place. "Now, why are you all doing this excellent work?" he asked the worthy head of the House. "Are you all Socialists?" "We are not," she replied. "Are you bound by religion?" "We are of all creeds," said she; "and some of us have none to boast of." "Are you attached to some university, then?" "We are not." "Then," he asked in amazement, "why are you here?" "We like it," was Miss Addams's characteristic reply. A sprightly American, whose opinion I asked as to why so many young ladies on leaving college went into one or other of the college settlements, replied, "The revolt of the daughters!" and, altho she was pretty right, her answer required an explanation. It is the revolt against the conventional existence which, despite common report, the majority of well-to-do American women have to live; and it is not, as is generally the case here, a fling, but the assumption of new and more worthy duties.

One of the features of American settlements is the part played by women in them. Miss Addams, of Hull House, Chicago; Miss Dudley, of Dennison House, Boston; Miss Wald, of the Nurses' Settlement, New York; Miss Bradford, of Whittier House, Jersey City, have done, and are doing, work of infinite value to American citizenship. The women of America have indeed been fortunate in the example of Miss Addams, and if the revolt of the daughters on the other side has taken this

meritorious form, it has been largely owing to her lead.

The settlement conception in America is much wider than the settlement conception here. It is not merely that the poor should be treated to Shakespeare readings, technical classes, free concerts, and charity organization fallacies. It is that every town should have at least one center of civic virtues. The supreme test of a settlement is whether it influences its neighbourhood, whether its neighbourhood is proudly conscious of it, whether it makes the good more easy and the bad more difficult for its district. It may do excellent work as an educational center, it may give culture to an exceptional man here and there, and thereby justify its existence; but if it stops short at that, it hardly justifies its name. The American settlements I

tlement, was Mr. Seth Low's chairman; Miss Wald, one of his most devoted helpers. Miss Addams and Professor Graham Taylor, of the Chicago Commons, have got more influence than everybody else put together in the Chicago reform movement. Mr. Woods is a Boston reformer, as well as the head of a House. The backward state of opinion in America hampers them somewhat, because they are influenced by the collectivist opinions so prevalent here, rather than by the more individualistic thought which still inspires the majority of even advanced Americans. But in that respect they are on an equal footing with every other American movement. Here, again, emphasis must be made of their social value. Settlement opinion is to be one of the most powerful factors in the destruction of the imperfect democratic machinery which



"RIVER WARD" GLIMPSES IN CHICAGO.

(By courtesy of the *Deaconess' Advocate*.)

saw could fearlessly invite the most severe test. Their method of work is largely educational, and everyone was starting, in the late autumn when I was there, a long programme of classes. And yet I felt that that side of their work might be passed over, and their value be unimpaired. They are essentially civic centers—neighbourhood guilds. They are looked upon with pride by the trade unionists; their influence is always at the disposal of the champion of municipal reform; they have given public parks and playgrounds to cities; they have hunted out sweaters' dens and demolished insanitary areas; they have boldly set themselves to stem the tide which the Johnny Powers and the Boss Crokers have let loose by their bribes and favors, rushing to the destruction of republican institutions. Mr. Reynolds, of the University Set-

tlement, makes freedom of thought difficult in America; it is to remove many of the antiquated conceptions of liberty which do so much to impair the efficiency of American republicanism as a social fact.

#### MODIFYING PUBLIC ADMINISTRATION.

Nor is the influence of the American settlement confined to the making of opinion and the support of movements. It is modifying public administration. Mrs. Kelley's work as factory inspector for Illinois, Miss Johnson's services as garbage inspector in Chicago, Mrs. Stevens as agent for the police court children, are typical examples of settlement work in America. In the East, where societies are subdivided and work specialized, the settlement stands more especially for the more individual and



unofficial reforming efforts; but even there a very short acquaintance with the specialized agencies of reform will reveal the mark of the settlement inspiration.

Upon this wide field which the American settlement occupies, as compared with the English (with a few exceptions like Mansfield House, Canning Town), its justification is much more apparent. The notion of "bringing down" sweetness and light to the poorer districts is false in its ethics; the idea of living the life of a neighborhood, entering into its movements, not as a superior critic or adviser, but as a sympathetic sharer, is sound. The soundness is apparent in no more convincing way than in the relation between the people affected and the workers of the settlement. In no single case did I meet a settlement head in America who was afraid to help needy cases in the neighborhood with money. I consider that as final. The coppers which one poor neighbor gives to another in distress bear none of moral evils of charity; charity is only evil when the recipient feels some difference between himself and the giver, and it is just in so far as I saw evidence to convince me that the American settlement method had succeeded in establishing the basis of friendly equality between the institution and the neighborhood that I was also convinced of the superiority of that method. I was, moreover, specially impressed by the thorough disbelief in charity organization methods held by the ablest settlement heads on the other side, and regard that as but an indication of their success in handling human problems.

#### FOR THE MAKING OF CITIZENS.

But, again, in attempting to estimate the value of the American settlement, we must remember some pretty fundamental differences between American and British society. The settlement in America may probably be considered from the point of view of the supreme task of American education. That task is the making of American citizens. In the schools it is done by sticking "Old Glory" on the walls, by singing patriotic songs, by making Bunker Hill an epoch-making event in history (as indeed it was), by setting lessons on the Constitution and Declaration of Independence. The settlement starts as a civic conception supplementary to this. It stands for American public life in a small area. It is the citizenship of example supplementing the citizenship of precept. But the very fact that America has to produce citizens by an educational process gives the social settlement there opportunities that it has not got here. That difference is fundamental. And yet the neighborhood idea is the only moral basis of a social settlement, and until its special application to the circumstances of this

country is thought out and applied, our settlements will produce as many prigs as honest citizens—a charge from which the American experiments are remarkably free.

### Side-Light Sketches

AT ONE of the meetings of the Federation of Chicago Settlements, a year or two ago, a committee was appointed, with Miss Julia C. Lathrop of Hull House as chairman, to report a definition of a "settlement", upon the basis of which admission to the Federation might be regulated. Time and again the committee "reported progress" and asked "leave to sit again." Finally patience ceased to be a virtue, and the Federation demanded a report. Miss Lathrop arose and with some show of desperation, as one driven at last to bay, said:

"Well, friends, the truth is that your committee has been unable to agree upon a definition. We never could keep up with the new forms under which the settlement idea appears. We know fairly well what the Settlement is to-night, but we are quite unable to prophesy what it may be by to-morrow morning!"

The committee thereupon was discharged, and the definition is still lacking.

A MAN in San Francisco, who wears in his shirt-bosom a diamond large enough to supply a stopper for a fair-sized decanter, and who measures his money, they say, by the peck, was asked if he was going to attend one of Professor Herron's lectures in that city.

"No, indeed I ain't," he snorted, "I ain't got no use for these d—d communicants that go around the country, preachin' arnica!"

SOME years ago a clergyman visiting a ragged school in London asked a class of bright, mischievous urchins, all of whom had been gathered from the streets, "How many bad boys does it take to make a good one?" A little fellow immediately replied: "One, sir, if you treat him well."

THERE are still in hand a goodly supply of the "Child's Christ-tales," by Andrea Hofer Proudfoot, which is, as we have said before, one of those books that none can spare who has occasion to tell the stories of the child Jesus to children. Any one can have a copy mailed to him for 75 cents, and we send THE COMMONS for a year and the "Christ-Tales" to anybody for one dollar. This offer will be continued for but a limited time.

## Notes of the Social Settlements

### NEIGHBORHOOD HOUSE, LOUISVILLE.

[BY ARCHIBALD A. HILL, HEAD-WORKER.]

A few years ago a number of Louisville people became interested in the various settlements in Chicago. Through their efforts, Prof. Graham Taylor was requested to come to Louisville to speak in one of the local churches. His address aroused so much interest that it was decided to inaugurate settlement work in Louisville. After months of slow work and weary waiting, two rooms in the up-town section were secured, and a small work was begun in October, 1896. No one was found who could go into residence, and so the work was begun as a neighborhood club room. Here the younger people in a neighborhood met in a few clubs and and classes. The number of people desiring admittance to these clubs and classes, and also the number of clubs soon outgrew the capacity of the two rooms. Accordingly, last September, a larger house, No. 324 E. Jefferson Street, was secured, and four people went into residence.

Neighborhood House has no social propaganda other than that a man has certain rights inhering in himself, which must be respected and observed in the spirit of brotherhood so wide and so deep that it will reach to every man of every class or caste or creed. It was the desire of the founders of the Neighborhood House to make secure a little patch of Mother Earth where men could meet on the simple basis of manhood; where a man's a man and a brother, be he Dives or Lazarus, "barbarian, Scythian, bond or free." They believed that in accomplishing this they would assist in bringing in the glad dawn of the better day. Therefore Neighborhood House seeks to be the common center for all the forces of righteousness in its neighborhood. It believes that it is bringing to light righteous forces which before lay hidden under the surface, and that it is demonstrating that everywhere "the Power not ourselves" is working for righteousness.

For a Southern city, the population of the neighborhood is remarkable for its heterogeneity. It is predominantly Jewish, but Germans, Italians, Armenians, Turks, Syrians and Greeks are found.

The work is largely educational and social and is conducted to a large extent by non-residents. There are now about thirty weekly appointments. There are classes in drawing, clay modeling, basket weaving, sewing, gymnastics, elementary kitchen garden, physical geography of historic places, chemistry, United States history, music,

book-keeping, English language and English literature. There are also social clubs and a club for the discussion of social questions and one for the study of the lives of famous women.

So far as is known to the writer, Neighborhood House is the first settlement in any city south of the Ohio river.

### CHICAGO FEDERATION.

Settlement Ethical Problems Discussed at the February Meeting. Next Meeting to be Held April 16.

Settlement ethical problems were discussed with vigor by a full representation of the Federation of Chicago Settlements, at the University of Chicago Settlement on February 26. So interesting and profitable was the discussion, indeed, that the subject was continued for further illumination at the



NEIGHBORHOOD HOUSE, LOUISVILLE.

next meeting, which will be the annual meeting for the election of officers, and will be held April 16, with the Northwestern University Settlement, 252 West Chicago Avenue, beginning with supper at 6 p. m., in the Settlement Coffee House.

A distinguished guest of the Federation, upon this occasion, was Miss Emily Holmes, head-worker of Westminster House, Buffalo, who assisted materially in the discussions of such questions as:

(Continued on page 10.)

"God and the People."

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JOHN P. GAVIT, - - - - - EDITOR.

Published on the last day of each month from CHICAGO COMMONS, a Social Settlement at 140 North Union Street, Chicago, Ill.

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**Advertisements.**—First-class advertisements desired at reasonable rates, which will be furnished upon application.

No. 22.

CHICAGO.

FEB. 28, 1898.

**NOTICE** that THE COMMONS is published at the last of each month, not the first, as is usual with magazines. This issue, for instance, is dated February 28.

**WHY** should a settlement plant be largely vacated in summer? The hundreds of neighbors who get no vacation need a community center quite as much in warm weather as in cold.

**OF** ALL the wicked nonsense that has been uttered in the name of liberty, the worst that we have seen of late is that of the New York *Sun*, opposing the statutory reduction of the hours of labor in Southern factories, on the ground of "liberty of contract." And no comment of ours could be more thoroughly apropos than that of *Gunton's Magazine*, which asks savagely:

"Does not the New York *Sun* know that factory operatives never had the right to make 'private contracts' North or South, or in any country in the world? The working hours in factories are everywhere fixed by the employers. Individual opera-

tives have absolutely no right of contract whatever. That is part of the necessity of the case. The working hours fixed by the corporation for one laborer must be the rule for all laborers, and the hours established by one corporation practically become the rule for all competing corporations. It is because individual contracts in such matters, however desirable, are economically impossible, that statutory enactment becomes necessary. In no other way has the working day of the factory operatives ever been shortened."

## SERVICE ITS OWN REWARD.

**C**RITICS of these days, dreaming of the "good old times," commonly complain of the increasing scarcity of good workmanship, of conscientious service on the part of workers of all kinds. Whatever defense may be offered for these times, in contrast with the old, it can hardly be doubted that there is quite generally a lack of the fine quality of work in mechanics, in art, in literature, in service of almost every kind, which characterized the product that has come down to us from the past.

It is doubtless true that the methods of machine production have tended to supplant the more thorough and the more individual hand work of other times, but we doubt if to the mere method of production can be attributed the whole of the deterioration. As commercialism has captured government and the sources of law-making and law-administration, politics and literature, so has it seized and demoralized almost, if not quite, every other kind of human effort. "What is there in it for me?" is the key word of these days, and the ideal of the honest expression of the truth that is in a man, regardless alike of consequences and of reward, seems often a thing of the past. The conditions of industry are such that the main thought of the mechanic is not "How can I produce the best piece of work, which shall be an honor to my talent and a blessing to my fellow-men?" but "How much can I do in the shortest possible time that will sell and hold together until the purchaser is out of sight?" The typical artist in these days paints, not the great picture which breathes forth an honest man's conception of the truth, but that which the commercialized critic will praise, and the commercialized crowd will applaud and purchase. The great writer whom Almighty God has blessed with a keen vision and with talent, sells himself by the yard for hire, and even though, in spite of all, a message does reach the hearts of men, it is tainted with the stench of the market and the slave block.

Politics and administration are poisoned by widespread suspicion and corruption. Why? Because the blasting, polluting blight of commercialism is



upon them. Even the pulpit, in many instances, instead of being the mouth-piece of God's truth about human rights and duties and human justice, is stifled by the degrading atmosphere of purchase and sale.

At the root of all this we find the key-note of the competitive system—service for hire, working for pay. Thank God, a new note is being struck in these days; the voice of prophecy rings out with a word fraught with hope for the future. SERVICE IS ITS OWN REWARD. If a man is to work only according to his pay, and be paid only according to his work, then let there be no complaints. When men hold each other by the throat, exacting the last copper of every bargain, and giving only so much service as is paid for in the dirty money of the world, he is clever and praiseworthy who gets the most in return for the least, and the swindler and the shirk are the true types of humanity.

The truth is, that no good piece of work was ever done for pay. The incentive of gain never inspired a great invention, a great book, a great picture, or a great sermon—and it never will. The great work of the world has always been done by men whose souls were filled with the spirit and power of truth, to whom "woe be" if they did not preach their message. Great service is always its own reward, and we shall have little good work in the world until men have opportunities for free self-expression; until by brotherhood and co-operation the products of industry are given to those who make them; until want and the fear of want is driven from before the face of men; until the motto of human society and industry becomes in effect, "*From each according to his ability, to each according to his needs.*" Then will a man breathe forth freely what is in his heart; then will the round pegs among mankind be found in the round holes, working freely and happily; then will brotherhood be a fact; then will Christianity be a possibility; then will the kingdom of God be come.

#### A NOBLE WOMAN.

NO MAN who believes either in the immortality of the individual soul or in the eternal life of truth, can say of Frances E. Willard that she is "dead." From before the face of man she has passed to the unceasing activity of the "servants who serve Him" in the world of the unseen, but her life lives still, in the lives of those to whom she has been leader and teacher and prophet of freedom, and in the unending vigor and influence of a spotless life. It cannot be too much to say that no woman has ever lived who did more for her sex and for her race. Those of us who differed with her most sharply even upon fundamental points

both of theory and of method do most honor to ourselves when we pay unreserving tribute of loving reverence to the memory of this great woman who has passed on to her further work for truth and liberty.

ABOUT the most discriminating and intuitively sensible commentary upon the American settlement movement that we have seen for many a long day, is that of Mr. J. Ramsay Macdonald, of the English Independent Labor Party and Fabian Society, lately a visitor to the United States, whose article on "Social Settlements in America" we reprint, with acknowledgments to Dr. Stanton Colt's *Ethical World*, to which it was contributed. Mr. Macdonald probably overestimates the actual results thus far, and generalizes on some points perhaps from too few instances, but to our mind he senses the work and province of the social settlement exactly. His keen criticism of the movement offers the healthiest reading for certain settlement folk that we wot of, and it is referred to those whom it may concern for their prayerful consideration.

AN INSTRUCTIVE study in the ethics of present-day conditions may be found in the astounding fact that thousands of men in this country are welcoming the least possibility of a war with Spain as offering a chance for "prosperity." In all honesty, now, what shall we say of a social "order" in which men shall seriously seek for "prosperity" in the destruction of vast amounts of laboriously-constructed property and thousands of priceless human lives?

OUR frontispiece is a portrait of Mrs. Rose Hawthorne Lathrop, daughter of Nathaniel Hawthorne, who has left home and comforts in New York City to nurse and minister to the poor and incurable sufferers from cancer in the New York tenement districts. We are hoping for an article presently from Mrs. Lathrop's pen on this phase of nursing among the helpless.

ONE who desires to help settlement work in the summer months, but is prevented by prolonged absence from town, can at least deposit with a settlement a sum of money for street-car outings for the "shut-ins."

NOW is the time to be planning for the summer work in your settlement.

The good opinion of honest men, friends to freedom and well-wishers to mankind, is the only reputation a wise man would ever desire.—*Washington*.

The city of Glasgow now owns 1,000 dwellings, and is using the income derived from their rental in further improving the sanitary and architectural conditions.

## CHICAGO FEDERATION.

(Continued from Page 7.)

1. What shall be the attitude of settlements upon the Sunday observance question, as involved in matters of games in the settlement buildings on Sunday, Sunday sports, ball games, picnics, etc.

2. As to dancing, in general, in the settlement, and in the settlement neighborhood.

3. Toward saloons, and on the liquor question generally. For instance, should a settlement represent, inaugurate or participate as an institution in a local temperance, prohibition or saloon closing crusade.

Such questions as these led to a very brisk and instructive debate, and so much difference of opinion appeared that it would be difficult to say what the consensus was upon any one of the questions.

## ALMOST A SETTLEMENT.

Froebel House, Wilmington, and its Kindergarten Extension Work.

The good people identified with the work of Froebel House, Wilmington, Delaware, modestly disclaim standing as a settlement, and in truth lack the requisite of actual residents. Nevertheless a considerable social work has grown up about the kindergarten which they established some time ago. The endeavor was to establish the kindergarten as an educational center, and a letter from one of the workers says, "Our association is creating a wider circle than that contained within its own walls, and is demonstrating this year what a kindergarten does in a public school. We have lately opened one in a school building, and hope to some day have a part in getting the kindergarten adopted as part of the school system. We wish very much that our little house and the movement it represents might have been honestly included among the social settlements, but it cannot lay claim to the essential of resident workers. We were restricted by our inability to leave homes; but probably this restriction was the origin of what we projected at the Froebel House, under the desire to form an educational center, with the kindergarten as a nucleus. Perhaps there will be other experiments tried in other places, as interesting in their way as ours, in which case the Froebel House will form a part of the history of 'educational centers.'"

## AN EPISCOPAL CHURCH SETTLEMENT.

Grace Chapel Work in New York Reported in the Parish Year-Book.

The Year-Book of Grace Episcopal Parish, New York, is an interesting illustrated volume of 170 pages, devoted to a varied work in that busy

parish. Space is at hand for only a reference to its comment upon the work of industrial education and employment, care of the sick and needy and of little children, visitation of neighborhood and of prisoners, the promotion of temperance, of fresh air work, libraries and reading rooms, friendly societies and brotherhoods. The Year-Book will be interesting especially to those who desire to see the work of the church developed in social ways.

## HARTLEY HOUSE REPORT.

First Year's Work of the Forty-Sixth Street Settlement in New York.

The first annual report of Hartley House, 413 W. 46th St., New York, is printed in the 54th annual report of the New York Association for Improving the Condition of the Poor, under whose auspices it is conducted, and also in a pamphlet by itself, illustrated by a frontispiece portrait of R. M. Hartley, former superintendent of the society, in whose honor it is named. In addition to the ordinary settlement work, Hartley House makes it a specialty of assisting the working people, to the best of its ability, in industrial ways, having a branch of the Cooper Union Free Labor Bureau, work rooms, and system of relief by work, which is reported as resulting satisfactorily.

The fact that its baths are popular is not surprising in the light of the fact that the bath tubs of the vicinity number only one to over four hundred and forty families. Outings and a vacation school were features of last summer's work.

## SETTLEMENT NOTES.

There is talk of a new settlement in Milwaukee.

Social students and workers in Burlington, Iowa, have a settlement in mind.

Miss Jane Addams, of Hull House, is at Grinnell, Iowa, making several addresses.

Hale House, Boston, is preparing for the summer by the organization of an active nature study club.

The work of Goodrich House, Cleveland, is described and illustrated in the issue of the *Jewish Review*, of that city, for February 11.

Professor Graham Taylor, of Chicago Commons, has just returned from a series of presentations of the settlement idea and the social gospel in general, in Montreal and Toronto.

Mr. and Mrs. Carl Kelsey, who have been for some months at Welcome Hall, Buffalo, have resigned their connection with that work, and are at present visiting relatives in the East.

The National Cash Register Company's bright little weekly, *The N. C. R.*, keeps us posted regarding the good work in every sense of the settlement

kind carried on at the N. C. R. House, at Dayton, Ohio. The settlement was inaugurated in April, 1897, with Rev. Y. P. Mogan as Warden, and Miss Lena E. Harvey, Deaconess, in resident charge.

Miss Emily S. Holmes, head of Westminster House, Buffalo, has been making a month's visit at Hull House and Chicago Commons, in search of inspiration and hints for her own good work.

The *Nazarene* for February contains the 1897 report of the Philadelphia Neighborhood Guild. The work, which to our mind is one of the best settlement works in this country, cost last year \$2,078.10.

The new buildings of the Passmore Edwards settlement in Tavistock Place, St. Pancras, London, are now occupied by the settlement. It is foreseen that the work of the settlement will first take on the aspect of a large co-operation with public administration.

The *Calvary Evangel* is a bright and readable monthly, published from November to June, in the interests of Calvary Episcopal Parish, New York City, and reporting especially upon the work of the settlement sort done in Calvary Parish House, New York. The subscription price is 50 cents.

The *Kingsley House Record* for February contains, among other interesting matter, a suggestive article on "Missionary Homes," by Mrs. Susan K. Bourne, in a series on "Home-Making as an Important Factor in Solving the Problems of Social Science." Archibald A. Hill contributes an article on Neighborhood House, Louisville, of which he is head worker; and there is also description of the Berean Social Settlement in Detroit.

I find more profit in sermons on either good tempers or good works than in what are only called "gospel sermons." The term has now become a mere cant word; I wish none of our society would use it. Let but a pert, self-sufficient animal, that hath neither sense nor grace, bawl out something about Christ or His blood, or justification by faith, and his hearers cry out, "What a fine Gospel sermon."—*John Wesley in 1778.*

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## Studies of the Labor Movement

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"The toad beneath the harrow knows  
Exactly where each tooth-point goes;  
The butterfly upon the road  
Preaches contentment to that toad."

—*Rudyard Kipling.*

## DISINTEGRATION OF FAMILIES.

### EFFECT OF MODERN SOCIAL CONDITIONS UPON AMERICAN HOMES.

Startling Results as Shown in Statistics of Divorce  
and Desertion of Families — Economic Significance of the Day Nursery.

[BY ETHELBERG STEWART.\*]

We never fully realize the result of conditions of which we are a part. The individual passengers of a sinking vessel neither see nor care how many fellow-passengers are going down. Each is grabbing for a plank intent only on saving himself. It is only after the wreck that those who are saved begin to think of the poor victims of an unseaworthy ship, lost in a mad struggle with the waves. The condition of the industrial world to-day, after less than two hundred years of the Manchester school of political economy, is essentially that of a shattered vessel on a stormy sea. Nine-tenths of the population of the world are grabbing for a plank to keep from sinking. Most of them sink. Of the few who are safely landed some are making statistics show that, since they are saved, nobody much is lost, while others are showing that in the struggle for existence those who do not survive are not fit to survive, while all agree that "every fellow for himself" is the highest conception of economic morality. In discussing industrial affairs with advocates of Manchesterism, one is often tempted to quote the reply of the French philosopher to the Calvinist: "Your God is my devil."

The subject assigned me on this occasion goes to the core of the question of the essential morality or immorality of the individualistic, competitive system under which we live—or try to live.

### SLAVERY AND THE FAMILY.

A principal argument against chattel-slavery was that a family might be, and often was, separated upon the auction block; that it did not recognize family ties; the slave's home had no protection,

\*An address delivered before the World's Fair Labor Congress, Chicago, August 30, 1893.

and in the nature of the case could have none. I have inherited a deep-seated hatred for the institutions of slavery; but I believe the competitive wage-system is a more impersonal, cold, mechanical, calculating, heartless, inhuman system in its practical application and results than chattel-slavery as known in our Southern States. The selling of a slave wife and husband away from each other was the exception, not the rule; and where this occurred there was an unwritten law, rarely if ever ignored, that the slave-husband was to be allowed time and means to visit his wife Saturday evenings and spend his Sundays with her. When the slave-husband was one hundred miles or more from the slave-wife the custom was to allow the husband to go home every three weeks.

The wage-system recognizes no unwritten laws. Its mottoes are plain and for the most part strictly adhered to. The employer will hire where he can hire cheapest; the laborer will go where he can get most—if he can get there—and every fellow will be, must be for himself.

The centrifugal force contained in these principles is tearing and will tear society to pieces, and the family will be the first to go.

In good times the doctrine of "every fellow for himself" will mean himself and his family, an aged mother or a sick sister; but as conditions grow harder there comes a stricter construction of this motto of modern economic morality, and the wife goes into the factory; the child must shift for itself; the aged mother becomes a public charge. It is my purpose only to suggest lines of inquiry, to provoke thought and investigation; I wish to call your attention to a tendency of our present system not usually observed.

The institution of the family cannot be preserved for a very long time in a state, country or world where the economic motto is "every fellow for himself." When the logical result of the system is reached, when its ideal is attained, disintegration, individualization will be complete—each will be for him and herself. If it is objected that no such result has been reached, the reply is, the system is not two centuries old; that it has gained complete control of conditions only in England and the United States, and already the humane instincts of the race are rebelling against its cold-blooded commercialism.

#### EVIDENCES OF DISINTEGRATION.

I wish to call your attention to a few of the evidences of these disintegrating forces. A few years ago some very scary statistics of Marriage and Divorce were published under authority of Congress. These figures show that between 1867 and 1886 the number of divorces increased 157 per cent., while population increased but 60 per cent.

Back of all marriage and divorce laws there is a Law of Divorce and Marriage which pays no attention to statutes. It is an economic law; and the divorce question like all other questions, when you get to the bottom of it, is a bread and butter question. The decrease in marriage began in 1873, the year of the great economic disturbances that reached every part of the world that had been permeated by the Manchester idea of political economy, and the factory system of production by machinery. The abnormal increase in divorce began later than the decrease in marriage.

In Will County, Illinois, in 1872, there were 445 marriages and 21 divorces; in 1873 there were 378 marriages and 36 divorces. The number of marriages decreased year by year, and notwithstanding the increase in population, the number of marriages solemnized in 1872 was not reached again until 1880. In Cook County the number of marriages in 1873 shows but a slight increase over that of 1872; while between 1873 and 1874 there was a falling off of over 1400 marriages. In 1873 the number was 6,842, in 1874 it was 5,460. There was a continuous drop year by year until the minimum was reached in 1877 which records 4,568 marriages. The ground lost was not even numerically gained until 1881, which year records 7,895 marriages; but if ratio of marriages to population be considered the ground has never been regained. The hard times of 1883 did not effect the marriage record of Chicago until 1884, when its influence is seen in an almost stationary record for three years. In Philadelphia the number of marriages dropped from 7,891 in 1873 to 6,539 in 1874, and kept falling; the lost ground was not numerically regained until 1882, and when taken in proportion to population has never been regained.

#### ECONOMIC SIGNIFICANCE OF DIVORCE.

That this is an economic and not a legal question is shown by the fact that the abnormal increase in divorce and decrease in marriage is found in the cities, while in the rural districts the marriage and divorce movement keeps fairly even pace with population. The number of divorces increased in Pittsburg 203 per cent. between 1870 and 1880, while the increase for the State of Pennsylvania outside of Pittsburg was 45 per cent. The intensity of the spirit of commercialism, and the severity of competition in the labor market in any given city will determine its marriage and divorce rate as compared with other cities. Will some "Divorce Reformer" who wants Congress to interfere tell why Pittsburg's divorce record increased 203 per cent. while Philadelphia's increased 56 per cent.? The divorce law of Pittsburg is the divorce law of Philadelphia; but the Law of Divorce is stronger



in Pittsburg. The centrifugal force of commercialism is more potent. Without a change in a single section of the law, divorces have increased 243 per cent. in Illinois, and nearly all this increase is in the industrial centers. The divorce laws of Michigan have never changed; but as lumbermen and furniture-workers' wages went down the divorce rate of Michigan increased 300 per cent., while her marriage rate correspondingly decreased.

The report of the Indiana Bureau of Statistics for 1884 says:

"Of the 1,227 divorces granted in sixty-nine counties of this State in 1883, 776 were to the wife, and in nearly every case the cause was 'failure to provide.' In some instances it was 'desertion' or 'cruelty and neglect,' but a very small per cent. were based upon other than economic causes."

#### WHEN DESERTIONS COME.

It will be said that the leaps in divorce do not always occur in the especially hard years. True, but the wives and families are deserted during these periods of stress. Divorce could not be obtained for from one to three years after the desertion, even if desired; and until the hard times are passed, and the marriage record begins to ascend, the deserted wife would have no opportunity to form a new marriage, hence have no need for a decree of divorce, with its attending expense. The same law that runs the marriage record down; the stringency of the times which prevents young men from assuming new burdens; operates with great force to tempt men who under better conditions have assumed these responsibilities, to throw them off. I doubt if the divorce record indicates one-half the desertions in every city during such times as the present, as 1873 and 1877. Every city is full of deserted wives, who, knowing nothing of the laws of marriage, work for themselves until such time as a new marriage is offered, and then enter it, without contributing a year's wages to court costs and lawyer's fees.

#### THE DAY NURSERY AS A FACTOR.

So far as I have had time to do so, I have investigated the conditions of the deserted wives and mothers who leave their children in the day nurseries while they go out to work. The Creche or Day Nursery for children of working-women is a new thing in this country, but an institution well-known in France and Belgium. There are six of these institutions in Chicago, with a capacity for 217 babies, and during the busy months they are over-crowded. The mother who must go away from home to work brings her baby to the creche, paying from five to ten cents per day. So far as my investigation goes I find that 50 per cent. of these mothers live with their husbands. Some of these husbands are unable to work; most of them

work but are unable to earn enough to support their families. About 20 per cent. are widows. Of the deserted wives, who constitute 80 per cent. of the whole, 56 per cent. were deserted just before or immediately after the birth of the second child; 16 per cent. upon the birth of the first child; and 28 per cent. just before or immediately after the birth of the third child. My data are gathered from three states, Massachusetts, New York and Illinois. So far as it goes my investigation indicates that men marrying under industrial conditions that enable them to support a wife, desert the post of duty when the conditions grow harder or the burden becomes greater. It must not be forgotten, however, that one-half of the mothers whose children are left in the creche are not deserted, but are keeping up a semblance of home and family.

(To be concluded next month.)

#### "THE WORKERS" AGAIN.

Walter A. Wyckoff among the Unemployed and Hungry in Chicago.

Criticisms in these columns a month ago upon the essential truthfulness and importance of Walter A. Wyckoff's studies of "The Workers" are in a fair way to be greatly modified by the quality of these studies as pursued still further among the unemployed and hungry in the great city. In the current issue (March) of *Scribner's*. The recital of the fortunes of a homeless, friendless, penniless "hobo" in the city's agonizing scramble for jobs is begun, and there is no question now of the genuineness of the experiences related. The cold, stormy night on the streets, in the cheap dives, in the station-house, is made exceedingly real in the writer's vivid English. Nobody could read the present instalment of "The Workers" in the West without feeling as never before the reality of the suffering which night after night and day after day, faces thousands upon thousands of homeless, hopeless working men in the great cities of our "prosperous" country.

Competition has been most successful in increasing the efficiency of production. Distribution has lost, perhaps, more than it has gained by it. And the problem of distribution is the true problem of political economy at the present time.—*Toynbee*.

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**Object.**—As explained in the second clause of the Articles of Incorporation of the Chicago Commons Association, filed with the Secretary of the State of Illinois:

"2. The object for which it is formed is to provide a center for a higher civic and social life, to initiate and maintain religious, educational and philanthropic enterprises and to investigate and improve conditions in the industrial districts of Chicago."

Or, as the explanatory circular of the settlement has explained it:

"As exemplified at Chicago Commons, the Social Settlement consists primarily of a group of people who choose to make their home in that part of the great city where they seem to be most needed, rather than where the neighborhood offers the most of privilege or social prestige."

**Support.**—The work is supported in addition to what the residents are able to pay for rent of rooms, by the free-will gifts of those who believe in what the work stands for. The gift of any person is welcomed, and the contributions are both occasional and regular, the latter being paid in installments, monthly, quarterly and annually, at the convenience of the giver.

**Visitors.**—singly or in groups, are welcome at any time, but the residents make especial effort to be at home on Tuesday afternoon and evening.

**Information** concerning the work of Chicago Commons is gladly furnished to all who inquire. A four-page leaflet, bearing a picture of our residence, and other literature describing the work will be mailed to any one upon application. Please enclose postage.

**Residence.**—All inquiries with reference to terms and conditions of residence, permanent or temporary, should be addressed to GRAHAM TAYLOR, Resident Warden.

**Form of Bequest.**—"I give and bequeath to the Chicago Commons Association (incorporated under the laws of the State of Illinois).....Dollars, to be devoted to the social settlement purposes of that Association."

### EDWARD J. DANFORTH.

The first break by death in the family circle at Chicago Commons came in the passing away on the night of the first of February of Edward J. Danforth, son of Rev. Dr. James R. Danforth, of Cincinnati, formerly of Philadelphia. Mr. Danforth had been a resident of the settlement since the

October opening of the Seminary, of which he was a junior student, and had been a faithful and efficient resident of the settlement. He had two classes in French, two boys' clubs and one unique group of Italian young men, to whom he was at once endeared by reason of his familiarity with the Italian language and Italian places and popular life.

Somewhat retiring and introspective by disposition, Mr. Danforth was less widely acquainted among settlement people than others of even shorter terms of membership in the settlement fellowship, but in his death the fraternity loses an unusually earnest and devoted worker and the ministry of the church the promise of a young life increasingly consecrated to the service of humanity and increasingly appreciative of the opportunity of the times.

### SEVENTEENTH WARD POLITICS.

Chicago Commons in the Spring Campaign for Honest Aldermen.

The election for Alderman of the Seventeenth Ward takes place April 5, and the voters who live at Chicago Commons are in the opening campaign with enthusiasm, and good hope of the election of an honest and capable representative of the ward. The passage of the new primary elections law somewhat complicates the situation, since it involves some degree of obligation upon members of the parties at least to endeavor to secure, by participation in the regular primaries, the nomination of acceptable candidates by the old parties.

Preparations are complete, however, to place an unexceptionable independent candidate in the field if the primaries fail to result satisfactorily. The seating of the rightfully elected independent candidate, James Walsh, last Spring, and the sentence to the Joliet penitentiary of the election officers who, in one precinct of the ward sought to falsify the result of the balloting, and retain in his seat the former alderman, has aroused public sentiment in the ward to such a point that an independent candidate would probably be elected if the attempt was made.

### BOYS' CLUBS THRIVING.

Feature of the Winter's Work at Chicago Commons  
—Good-Will Club Growing in Numbers  
and Interest.

While Chicago Commons cannot be regarded as a work for children in any exclusive sense, and while in many ways we feel that our influence in our neighborhood relates even more to the men and women than to the boys and girls and little

children, there can be little question that the feature of the present winter's work is that with the boys of the neighborhood. The arrival in residence of Mr. Nathan H. Weeks, of Dedham, Mass., who at once won the hearts and heads of the boys, was the beginning of the solution of our boy problem. A Good-Will Club, comprising all the boys coming to the Commons, was organized as a federation of the single boys' clubs. A picked club of fifty, who serve a probation of thirty days always, and waiting until a vacancy after that, form the nucleus, with a weekly meeting and a monthly entertainment, and among the incidents of the divided work are fascinating readings from history and from "Uncle Remus" and Kipling, and a thriving chess club, in which boys who, last year, could not sit still two minutes by the watch, contest three-hour games of the ancient favorite of soldiers and students.

The most satisfactory evening we have yet had with our boys was on the evening of February 17, when the Good Will Club invited its "lady friends" to its entertainment. One boy brought his mother; the rest took the opportunity in good faith, and the result was a large attendance of the girls. Music, recitations and a most entertaining chalk-talk were hugely enjoyed.

#### COMMONS NOTES.

—Washington's birthday was celebrated effectively by the kindergarten.

—New flooring throughout the long halls of the house affords a most welcome improvement to the eye and under foot.

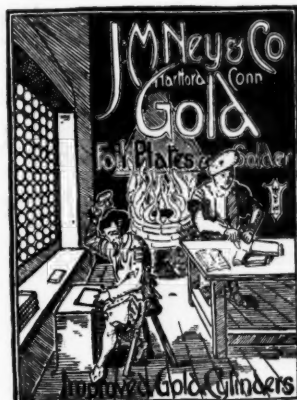
—A circle of the Brotherhood of the Co-operative Commonwealth has been organized by some of the men of our community, and will meet for the present at the Commons on Saturday evenings.

—One of the pleasantest occasions in which the Commons Woman's Club has participated was the recent reception of the Chicago Women's Club to the Women's Clubs of the settlements.

—Dr. Emma Warren gave the Girls' Progressive Club a lecture on "Beauty" on Monday evening, February 28. She gave a most practical talk about dress, food and personal hygiene.

—Miss Renick, of Galena, Ill., a trained nurse, with much experience with children, comes to succeed Miss Emma Heckenlively in charge of the Matheon Day Nursery, affiliated with the Commons. Miss Heckenlively returns to her home in Missouri for a much needed rest and in obedience to claims of duty in her home. She has for two years been one of the most faithful and efficient residents of the settlement, having been in charge of the nursery for the past year.

A religion that does not call for self-denial, sacrifice and labor for mankind with something of the heroic spirit, becomes an emasculated thing, useless and farcical.—*Men.*



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